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THE LOYALL CONVERT

VIRG.

*Improbis hac tam culta novalia miles habebis ?
Barbarus has segetes ?*

HOM.

ὄκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω,
εἰς βασιλεύς.



OXFORD,
Printed by Henry Hall. 1644.

THE
LOYAL
CONVERT

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THE HISTORY OF THE
CONVERT

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OXFORD

Printed by J. B. Nichols



To the Honest-hearted
R E A D E R.

READER,



Here protest before
the Searcher of all
hearts, that I have no
End, either of Faction,
or Relation in this
ensuing Treatise, I am
no Papist, no Secta-
rie, but a true Lover

of Reformation & Peace: My Pen declines
all bitterness of Spirit; all deceitfulness
of heart; and I may safely, in this particu-
lar, with saint P A V L, say, *I speake the
truth in Christ and lye not, my Conscience bea-
ring me witnesse in the holy Ghost, that I neither
walke nor write in craftinesse, nor handle the*

A 2

holy

To the Reader!

holy Scriptures decentfully: Therefore If thy Cause be Iesus Christ, in the name of Iesus Christ, I adjure thee to lay aside all wilfull ignorance, all prejudice, all private respects and Interests, and all uncharitable censures; Deale faithfully with thy Soul, and suffer wholesome admonitions: Search the severall Scriptures herein contained, and where they open a Gate, climbe not thou over a Stile, Consult with Reason herein exerciz'd, and where it finds a mouth, find thou an ear; And let Truth prosper, though thou perish; and let God be glorified, although in thy Confusion.

The



THE LOYALL CONVERT.



The kingdome of England, that hath for many Ages continued the happiest Nation on the habitable earth, enjoying the highest blessings that heaven can give, or earth receive; the fruition of the Gospel; which sealed a true Peace; which Peace occasioned a full Plentie, under the gracious Government of wise and famous Princes, over a thriving and well-contented People; insomuch that thee became the Earths Paradise; and the Worlds Wonder, is now the Netherrie of all Solls; her Peace is violated; her Plentie wasting; her Government distempered, her People discontented; and unnaturally embroy'd in her owne Blood; not knowing the way, nor affecting the meanes of Peace; insomuch that thee is now become the By-word of the Earth, and the joynt of Nations.

The Cause and ground of these our Nationall Combuitions, are these our nationall Transgressions, which unnaturally sprung from the neglect of that Truth we once had; and from the abuse of that Peace we now want: Which, taking occasion of some differences betwixt His Majesty and his two Houses of Parliament, hath divided our Kingdome within it selfe, which had so divided it selfe from that God, who blest it with so firme a Truth, so sealed a Peace, and so sweet an Union.

As that *sinne* brought this *division*, so this *division* (sharpened with mutuall *Jealousies*) brought in the *Sword*.

When the *Journal* first published the article, it was the only one of its kind in the country. The *Journal* was the only one of its kind in the country.

Among the rest, (who brought some Papers to this Com-
bustion) I found a Letter, and desired, to know the misfortune
was farre more manifest then the Remedy : At last, I laid my
hand upon my heart, and concluded, *It was the hand of God* :
Where being plunged in my understanding, I began to make
a scrutiny, where the first Breach was made, that let in all these
Miseries.

I found the whole Kingdom now contracted into a *Parliament*, which consisted of three Estates ; A *King*, a House of *Peeres*, and a House of *Commons* ; by the *Wisdom* and *Unite* whereof, all things conducing to the *Weale-publicque*, were to be advised upon presented and established.

I found this *Union* dis-joynd and growne to variance euer
to *Blood*: The *King* and his *Adherents* on the one party: and
his two *Houses* and their *Adherents* on the other.

The presence of this division, was the true *Protestant Religion*, which both professed to maintain; the *Liberties of the Subject*, which both professed to preserve; the *privileges of Parliament*, which both promise to protect: Yet nevertheless, the first never more professed; the second never more interrupted; the third never more violated.

Standing amazed at this Riddle, I turned mine eyes upon his Majesty; and therein I viewed the *Lords Anointed*, sworn to maintain the established *Laws* of this *Kingdom*; I turned mine eyes upon the two *Houses*; and in them I beheld the *Integrity* of my *Country*; sworn to obey his Majesty as their supreme *Government*; rightly well I perceived that this was the solid

[illegible]

Thus lost and abandoned a few days ago, ready to be sold.

I resolv'd it impossible to serve two Masters.

I fled to Reason; Reason could not satisfy me. I fled to Policies; Policies could not resolve me; at length finding no Counsellor but that which first I should have sought; I fled to the Book of God as the Great Oracle, and uttering my Inquest with Prayer & Humiliation, I opened the sacred leaves, which (not by chance) presented to my first eye the 20th of the *Proverbs*, v. 2. *The fear of a King is as the roaring of a Lion, & who so provoketh him to Anger, smiteth against his own soul.*

Now I began to search, and found as many places to that purpose, as would swell this Sheet into a Volume; so that in a very short space, I was so furnished with such strict Precepts, backt with such strong Examples, that my Judgement was enlightened, and my wavering Conscience so thoroughly convinced, that by the Grace of that Power which directed me, neither feare, nor any By-respects shall ever hereafter remove me, unlesse some clearer light direct me.

But, above all the Rest, a Precept and an Example out of the Old Testament (strongly confirmed by a Precept and an Example out of the New) settled my opinion and established my Resolution.

The first Precept out of the Old, *Jeremy*, 27. v. 6. Where it pleased God to owne *Nabuchadnezar* his servant; (although a known Pagan, a profest Idolater, and a severe Persecuter of all Gods Children) concerning whom he saith, v. 8. *They that serve not the King of Babylon, and that will not put their necks under his Yoke, I will punish them with the Sword, Famine, and the Pestilence, till I have consumed them.* v. 9. *Therefore hearken not to your Diviners and Prophets, that say unto you, You shall not serve the King of Babylon, for they prophesie a lye unto you,* v. 10. *But the nations that shall serve the King of Babylon, and bring their necks under his Yoke, those will I let remain in their own land, (saith the Lord) and they shall till it, and dwell therein.*

Can there be a stricter Precept? or could there be a more impious Prince? And yet this Precept, and yet this Prince must be obeyed; nay, submitt too; Upon the paine of Gods high wrath, fully exprest in Famine, Sword and Pestilence; not only

upon the *People*, but upon the *Priests* also, that shall perswade them into *Disobedience*.

The second *Principle* is enjoined us out of the *New Testament*, *Rom. 13*; till *Long* says, *Paul* be subject to the higher Powers, for there is no power but of God who *Romans* that be, are ordained of God, & who soever therefore resisteth the *Powers*, resisteth the Ordinance of God; & they that resist shall receive to themselves damnation. This *Power*, (this *King*) to whom *St. Paul* commandeth this subjection, was *Nero*, the bloody persecutor of all that honoured the blessed Name of *Jesus Christ*.

Gods Command should be a sufficient Argument, and is enough: But when he adds a Reason too, he answers all Objections: But when he threatens a punishment (no lesse then damnation) upon their resistance thereof, he hath ruled all means to perswade a necessity of obedience.

Let every soule be subject.

Not equall, much lesse superiour. And what is taking up of *Armes*, but an implied supposition of at least equality? What are the hopes of conquest but an Ambition of Superioritie? What is condemning, judging, or deposing, but Supremacie? For it is against the nature of an Inferiour to condemne, judge, or depose a Superiour.

And, lest the *Rebellious* should confine his obedience to a good Prince, the next words reply.

For there is no Power but of God.

Power in it selfe is neither good nor evil; but as it is in subject, the person; If an evil King an evil Power, if a good King, a good Power: God sends the one in Mercy; and we must be subject; the other in Judgement, and we must be subject: in things lawfull, actively; in things unlawfull, passively: If a good King, he must have our praise and our poyance; If an evil King, he must have our Prayers, and our Patience.

He that resisteth the Power (whether good or evil, for all power is of God) resisteth an Ordinance of God (Ordinances of men are not resisted without ruine) and who soever resisteth, shall receive; but what? a curse, and damnation to themselves.

Now, compare this place with that in *1 Cor. 16*; If ye shall

eat this Bread & drink th' cup of the Lord unworthily, eateth and drinketh, What? *with a lawlesse damnation to himself* If then there be proportion betwixt the Sin and the Punishment, you may hereby gather the heynousnesse of *disobedience*, the punishment whereof is the very same with his that is guilty of the *Body & blood of our Lord*; to the one for not discerning the Lords Body, to the other for not discerning the Lords Anointed.

The Lords Anointed? And who is he? None but the regenerate. Christ is not Christ to any, to whom Jesus is not Jesus.

Gods Word answers your silly Objection, nor I: was not Saul Gods Anointed? Was not Cyrus Gods Anointed, and many more whom God acknowledges so, & yet wicked Kings?

Cyrus is none Anointed, yet he hath not known me.

The first example for our Obedience the Old Testament Example 1. propoeth to our imitation, Dan. 3. 16. Nebuchadnezzar the King of Babylon sets up a golden Image, Shadrach, Meshach, and Abednego, were commanded to fall down & worship it.

The King a knowne Pagan commands grosse Idolatry, did these men conspire? Or (being Rulers of the Province of Babel) did they invite the Jewes into a Rebellion? did they to strengthen their own Faction, blast their Sovereignes Name with Tyranny and Paganisme? Did they endeavour by Scandals and impious Aspersions to render him odious to his people? Did they encourage their Provinces to take up Arms for the defence of their Liberties or Religion? Did they seize upon or stop his Revenues? or annihilate his Power? did they estrange themselves from his Presence? Murther his Messengers, Or would they have slighted his gracious Offers? No, being called by their Prince, they came; & being commanded to give absolute obedience to his unlafulfull commands, observe the modestie of their first answer; *We are not carefull to answer thee in this matter;* and being urged, make their pious Resolution in the second: *Be it knowne, O King, we will not serve thy Gods: nor worship the golden Image which thou hast set up.*

The King threatens the Furnace, they yeeld their bodies to the Furnace, & say, *God whom we serve wil deliver us out of thy hands;* and not, he will deliver Thee into our hands. They expect

Ob.

Ans.

1 Sam. 16. 9.

Example 1.

Dan. 3. 19.

Dan. 3. 18.

Dan. 3. 17.

deliverance rather in their *passive Obedience*, then in their *actuell resistance*.

Ob. But they were *few* in number, and their *Forces* not considerable.

Ans. Admit that, which all *Historians* deny. Was not God able to subdue *Him* with so few, as to deliver them from so many? Had their *weakness* lesse Reason (for the Cause of Gods apparent dishonour) to expect a miraculous assistance in those daies of frequent miracles; then we after so long a cessation of Miracles? Gods glory will not be vindicated by *unusual means*, or *unusurmountable proceedings*.

Ob. I, but we take up *Armes*, not against the *King*, but against his *evill Counsellours*.

Ans. Adherents ye meane. A rare distinction! And, tell me; whose *power* have his Adherents? The *Kings*; By which appears, ye take up *Armes* against the *Kings power*; He that resisteth the *power* (it is not said the *Prince*) shall receive damnation. Again, Where the word of a *King* is, there is *power*. God joyned the *King* and his *power*, and who dare separate them? They that take up *Armes* against the *Parliaments power* (you say) take up *Armes* against the *Parliament*; doe not they then that take up *Armes* against the *Kings power*, by the same reason, take up *Armes* against the *King*? Now, look back upon your intricate distinction, and blush.

Ob. But, if the *King* betray the *Trust* reposed in him by his Subjects, they may suspend their obedience and resist him.

Ans. Kings are Gods *Viceregents*, & cannot be compelled to give an account to any, but to God. *Against thee, against thee only have I sinned*; That is to thee, to thee only must I give an account. Though I have sinned against *strich*, by my *deed*; and against my people, by my *Example*, yet against *Thee* have I only sinned. You cannot deprive, or limit them in what you never gave them. God gave them their *Power*, and who are thou that dar'st resist it? *By me Kings Reign*.

Prov. 8. 15.
Ob. But, his *Crown* was set upon his *Head* by his Subjects upon *such and such conditions*.

Ans. Why was the *penalitie*, upon the *file*, not expressed then? *Coro-*

Coronation is but a humane *Ceremonie*. And was he not *Proclaimed* before he was crowned? *Proclaimed*? But what? A *King*? And did not you at the same instant by relative consequence, *proclaime* your selves *Subjects*? And shall Subjects condition with their King, or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their Regall *Authoritie*?

But the King hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *virtue* of his *Power*.

Ob.

The King, by his *Writ*, gives not away his power, but *communi- cates* it. By the *virtue* of which *Writ*, they are called *ad tractandum & consulendum de arduis Regni*, to treat and advise concerning the difficulties of the Kingdome: Here is all the power the *Writ* gives them, and where they exceed, they usurp the *King's* power, being both against the Law of God, and the constitutions of the *Kingdome*.

Ans.

Well, but in case of necessity, when *Religion* and *Liberty* lye at the stake, the *Constitutions* of the *Kingdome* (for the preservation of the *Kingdome*) may suffer a *Dispensation*.

Ob.

Admit that: But what necessity may dispense with the violation of the Law of God? the deviation wherefrom is evil, and *Thou shalt doe no evil that good may come therefrom*.

Ans.

But, we take not *Armies* against the King, but only to bring *Delinquents* to condigne punishment.

Ob.

And, who are they? even those that take up *Arms* for the King; which an *unrepealed Statute*, 11. *Hen. 7.* assures. But, admit *Statutes* may be broken, and you seek to punish them; Who gave you the power so to doe? The *Law*. And what *Law* denies the King power to pardon *Delinquents*? God that hath put power into the hand of Majesty; hath likewise planted *mercy* in the heart of Sovereignie: And, will ye take away both his *birth-right* and his *Blessing* also? Take heed, you doe not slight that which one day may prove your *Damnation*.

Ans.

But, the King, being a *Christian Monarch*, is bound to his *owne Lawes*.

Ob.

There be two sorts of *Lawes*, *directiv* and *restric- tive*. As to the

Ans.

the first, he is onely bound to make his accompt to God; so to the second, he is onely lyable to the hand of God: *who shall say unto him, what dost thou?*

Ob. But Kings now adayes have not so absolute a power, as the Kings mentioned in the Scripture.

Ans. Whoy limited it? God or man? Man could not limit the Power he never gave: if God, shew me where; till then this objection is frivolous.

Ob. But, when Kings and their assistance make an *offensive*, and a destructive warre against their *Parliament*, may they not then take up *defensive* Armes?

Ans. It is no offensive Warre for a King to endeavour the *Recovery* of his surrepted right; however, are not the Members of a *Parliament* *Subjects* to their Sovereigne? If not, who are they? If *Subjects*, ought they not to be subject? Gods people, the *Jews*, that were to be destroyed by the Kings Command, neither did nor durst make a defensive Warre against his abused power, untill they first obtained the Kings *Consent*.

Hester 8.

But admit it lawfull, (though neither granted nor warranted) that subjects may upon such reames make a defensive Warre; does it not quite crosse the nature of a defensive Warre, to *Assaile*, *pursue*, and *dis-possesse*?

When you shot five peeces of *Ordnance*, before one was returned at *Edge-hill*, was that defensive? When you besieged *Redding*, which you after slighted, was that defensive? When you affronted *Basing-house*, was that defensive?

The warrantable weapons against an angry King, are *Exhortation*, *Dismissal*, *wise reproofe* (by such as are nearest to him) *Petition*, *Prayer*, and *Flight*. All other weapons will at last wound them that use them.

Example 2.

1 Pet. 2.

The second Example was left us out of the *New Testament*, by Him that is the true president of all holy obedience, our blessed *Saviour*; whose humilitie and sufferance was set before us as a *Cope* for all generations to practise by.

The *temporall* kingdom of the *Jews*, successively usurpt by those two heathen Princes, *Augustus* & *Tiberius*, two Contemporaries, was his *natural* Birth-right, descended from his Type,

and

and Ancestor King David. Had not he as great an Interest in that Crown, as we have in this Common-wealth? Was not He as tender eyed towards his own naturall people, as we to one another?

Was not the Truth as deare to Him, (who was the verie Truth) and the way to it as direct to Him (that was the only way) as to us?

Was not He the great Reformer?

Had the Sword been a necessary stickler in Reformation, how happened it that he mistook his weapon? In stead of a trumpet, he lifted up his Voice.

Were Plots, Policies, Propositions, Prophaniations, Plunderings, Militarie Preparations, his way to Reformation? Were they not his owne words, *He that taketh up the Sword, shall perish by the Sword*? Nor was it want of strength, that he reformed not in a Martiall way: Could not he command more then twelve legions of Angels?

Mat. 26. 51.

Or had he pleased to use the Arme of flesh, could not he that rayled the dead, rayle a considerable Army? Sure, S. John the Baptist would have ventured his head upon a fairer Quarrell, and S. Peter drawn his sword to a bloodier end; No question, but S. Paul, the twelve Apostles and Disciples would have proved as rough Colonels as your associated Essex Prietts did Captaines; and doubtlesse S. Peter, who converted 3000 in one day, would have rayled a strong Army in six.

Our blessed Saviour well knew, that Caesar came not thither without divine permission; In respect whereof, He became obedient to the very shadow of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a necessity of his obedience, & subjection, to make him capable of a shamefull death.

No, his obedience, as well as death, was voluntarie; which makes you guiltie of a shamefull argument.

But, He was a single person; We, a representative body: what is unexpedient in the one, is lawfull in the other.

Worse and worse! If our blessed Saviour be not Representative, Tell me whereof art thou a Member? Woe be to that Body

C

politick,

Ob.

Ans.

Ob.

Ans.

politick, which endeavours not to be conformed according to the Head *Myſtical*.

He preache *Peace*; Your Martiall Miniſters (by what authoritie they beſt know) proclaim *Warre*: He, *Obedience*; They, *Sedition*: He, *Truth*; They, *Lyes*: He, *Order*; They, *Confuſion*: He, *Bleſſedneſſe* to the *Peace-makers*; They, courage to the *Perſecutors*: He, *Bleſſedneſſe* to the *perſecuted*; They brand them with *Malignitie* that call them *bleſſed*.

God was not heard in the *whirlwind*, but in the *ſtill voice*.

But, his thoughts are not as our thoughts; neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous Generation* (which hath long neſted in this unhappie *Iſland*) and thoſe encreaſed multitudes of *ſimple ſoules*, leduced by their ſeeming ſanctitie, who taking advantage of our late too great *abuse* of Ceremonies, are turn'd deſperate enemies to all *Order* and *Diſcipline*, being out of charity with the very *Lords Prayer*, becauſe it comes within the *Popiſh Liturgie*.

How many of theſe have lately chalenged the name of *ſanctified Veſſels*, for containing the poiſon of *unnaturall Sedition*? How many of theſe have uſurpt the ſtile of *well-aſſected*, for diſaffecting *Peace*? How many of theſe have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country? How many does this *Army* conſiſt of? How for their ſakes is *Blaphemy* connived at! *Sacriledge* permitted! How, for their encouragement, are *Lyes* and braſſe-brow'd *Impudencies* invented, nay publiſht (nay publiſhed in their very *Pulpits*) and tolerated (if not commanded) even by them, who (pe chance, were this quarrell ended) would throw the firſt *ſtone* at them! How many of our Learned, Religious, and Orthodox *Divines* (who by their able *Tongues*, and *Pen*, have defended, and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed Religion* from the aſperſions of her potent *Adverſaries*) are now plundered in their *Goods*, ſequeſtered in their *Livinges*, impriſon'd in their *Perſons*, (if not forced in their *Conſciences*) whileſt their *Wives* and *poore Children* begging their *Bread*, are left to the mercy of the *mercifull*

mercifull times; even for the encouragement of them, whose *pedantic* learning durst never shew her ridiculous face before an easie *School-man*, whose livelyhoods they unworthily usurp, not dispensing the bread of life, but the dardrell of giddy-headed *fancie* and *sedition*, abhorring the way to peace, and maligning those that ensue it.

Q. But we desire Peace, so we may have *Truth* too.

What meane ye by having *Truth*? The preservation of the *old Truth*, or the instigation of a *New*?

A. If ye feare the alteration of the *Old*, (having your Sovereigns *Oath*, which you dare not beleeve) what other assurance can you have?

The Blood you shed is *certaine*; the change you feate, is *uncertaine*: It is no wisdom to apply a *desperate* Remedy to a *suspected* disease.

If the enjoyment of Peace depends upon a full assurance of *Truth*, our discords may beare an everlasting date: God hath threatned to remove his *Candlestick* and our wickednesse justly feares it; And so long as we feare it, shall we abjure *Peace*, the blessed *means* to prevent it? He that seekes to settle *Truth* by the sword, *distracts* it.

Or, is it a *Truth* ye want? If so, Is it of *Doctrine*, or of *Discipline*? If of doctrine, *Adhuc est de nostra Religione*, Farewell our Religion. Or, is it of *Discipline*? Discipline is but a *Ceremony*. And did the Lord of the *Sabbath* dispence with a *moral* Law, for the preservation of an *Oxes* life, or an *Asses*? and shall we, to alter some few indifferent *Ceremonies* (allowed by the Parliaments of three pious and wise Princes, and the praise of many holy *Martyrs*, who sealed the true Protestant Religion with their Blood) cry down *Peace*, and shed the blood of many thousand *Christians*?

Our seduced Protestants will have no set *Forme* of Prayer but what proceed immediately from their owne *Fancies*. This is their *Truth*.

Our *Semi-separatists* will heare our Sermons (if they like the *Teachery*) but no *Divine Service*. This is their *Truth*.

Our *Separatists* will not communicate in our Churches, nor

Ob.
Ans.

joyn in our Congregations. That is their Truth. *What is ours?*
 Our *Anabaptists* will not baptize till yeares of discretion,
 and *re-baptize*. That is their Truth.
 Our *Antinomians* will have no *Repentance*. This is their truth.
 Our *Independents* will have an universall *Paritie*; This their
 Truth.

Good God, when shall we have *Peace*, if not till all these
Truths meet!

Ob.
 Mar. 10. 34. But, *Christ* sayes, *I come not to bring Peace, but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to use the
Sword.

Ans.
 1 Co. 1. 23. So, He is teamed a *stumbling block*, and does that warrant us
 Mar. 26. 31. to *stumble*? So, He sayes, *All you shall be offended because of me*;
 Rom. 7. 7. and does this patronize our Offences? The Law is good and just.
 Because then we had not knowne sinne but by the Law, is it there-
 fore lawfull for us to sinne? God forbid.

Our Saviour brings the *Sword* among us, as *wholesome meat*
 brings sickness to a *weakely sick* stomach, or physick to a body
 abounding with *Humours*; not intentionally, but occasionally.

Thus, by your erroneous and weak mistakes, you make the
Prince of Peace the Patron of your unnaturall Warre; and the
God of Truth, the president of your unexamined errors.

But, Almighty God, the *Champion* of his owne Truth, and
 maintainer of his owne Cause, hath (to more then common ad-
 miration) appeared in this great enterprize.

He that delivered *Israels* handfull from the hand of *Pha-
 roahs* Host, hath shewed himselfe in the (almost incredible)
 proceedings of this heaven-displeasing Warre; the brief relation
 whereof may move those hearts, that are not seared, or stoned, to
 melt into a thankfull acknowledgement of his Power, and re-
 maine as Monuments of his Mercy, that children (yet unborne)
 may say hereafter, *God was here*.

The two Houses of Parliament made first a generall seizure
 of all the *Armes*, *Ammunition*, *Castles*, *Forts*, *Magazines*, and
Ships, (being the whole visible strength of this unhappie King-
 dome) to whom (having now settled the *Millicia*, both by Sea
 and Land, in their own hands) *tides of Proposition* gold came

in.

in upon the *Publique Faith; Money* (like blood from the Liver, conveyed through all the veins) issued to make a large supply, and where it stopt a while, mountains of massie *Plate*, from the vast *Goblet* to the slender *Thimble*, this *Faith* removed into their safe possession: And when the great *Milch-Cow* began to stoke, they prest her nipples, and by hard streyning renew'd the stream. As Physicians evacuate the Body, sometimes by *Vomit*, sometimes by *Purge*, sometimes by *Phlebotomie*, sometimes by *sweating*, sometimes *fluxing*, sometimes *diuretically*, yet purge but the same *peccant humour*; So did they, first by *Proposition*, then by way of *Contribution*, now by way of *Loan*, then by way of *Subsidie* (no lesse then 50. at one time) here by way of *Assessment*, there by way of *Twentieth part*, then by way of *Excise*, one while by way of *Sequestration*, then by way of *Plunder*, but still the issue, *MONEY*: And to work the better upon the Affections of the Multitude, all this for the behoof of *King and Parliament*; for the pretended defence of (God knows what) *Religion*; insomuch, that men came in like *Swarms* to the next *Tree*, or rather like treacherous *Deceys*, with their innocent multitude, into the *Net* and *Horser* without number.

Thus were they supplied with all necessities which the *Arme of flesh* could provide, for the waging of an *unconquerable War*, whereon the *Money* already expended, makes no lesse figures then 17. *Milioni Ster.* besides the Revenues of the *King, Queen, Prince, Duke of Yorke*, and the whole *Estates* of all such as take up *Armes* against them; besides free *Quarter*, and *Souldiers* yet unpaid: His Majesty on the other side, driven away with a few Attendants, not having among them so many *Swords* and *Pistols*: as these had *Cannons*, wanting both *Money, Horses* and *Ammunition*, onely what he received from the pietie of some beleevving Subjects, (whose eares were Pamphlet-proofe against all defamations, and scandals cast upon sacred Majesty) finding slender Provision in his own Dominions; and that stopt or seized, which came from *forreigne parts*: No *Shipping*, but what he purchast with the precious and extream hazard of his *fen* (but valiant) Subjects: No *Armes*, but what he gained by the couragious venture of his owne neglected *life*, the subject of our continuall

Prayers: Yea, hath God covered his head in the day of *betraile*, and blest him with such success, that He is (by the Divine Providence) become a great *Master of the Field*, and almost able to maintain fight with his owne *Ships at Sea*, *on the Sea* of *the God of Heaven* bless him; and prosper him; and make his *days as the days of Haazen*, that being here the *Fauls* defender, he may still be defended by the object of that *Fault*.

Nor is the providentiall hand of God more visible in prospering him then in punishing his Enemies, whose ruines may remaine as *Sea-markes*, to the *Pyramids of Gods Power*, whereof a touch

Sir *John Horbion*, then Governour of *Hull*, who first defied and dared his Sovereigne, to his face, what is become of him? How stands he a *Marke* betwixt two dangers, having nothing left him but *galls* enough to make him capable of a desperate Fortune?

Master Hampden, that first waged *Law*, & then *War* against his own *naturall* Prince, hath not he (since these unhappy troubles began) bin first punished with the losse of *children*, nay visited to the third Generation, to the weakning (if not ruining) of his *Family*, & then with the losse of his own *life*, in the same place where he first rooke up armes against his gracious Sovereigne? was it not remarkable that the Lord *Brook*, who so often excepted against that clause in the *Lyturgie*, (*From sudden death good Lord deliver us*) was slaine so suddenly? who was so severe an enemy against *Peace* should perish in the same *Warre*, he so encouraged? Who, so bitterly inveighed against *Episcopall* Government, should be forth dead out of a *Cathedral Church*? who labouring to put out the *left eye* of establishd Government, his *left eye*, and *life* were both put out together?

How is Duke *Hamilton* (scarce warme in his new honour) taken in his owne snare, having entangled his Lord and Master in so many inconveniences?

How is *Holland*, whose livelyhood was created by his Sovereigns *favours*, branded with a double treachery, and like a *Shir-steeck* fallen at the first *returne*, and scarce able to raise himselfe by a sorry *Declaration*?

in 1591, *Bristol Fines* (whom his *Chancery* of War condemned and executed innocent blood) himselfe condemned, (pleading innocence) at a *Councell of War*, from the mouth of his owne *Generall*, though finding (penitence) more *Mercy* then he either deserved, or shewed? But that blood that cryed to him for *Mercy*, will cry to Heaven for *vengeance*.

And are not many more ripe for the same *Judgement*, whose notorious *Crimes* have branded them for their respective *Punishments*?

How many of those *blood-preaching* Ministers have died expectorating *Blood*, whilst others at this time labouring under the same *Disease*, can find no Art to promise a *Recovery*? All whom I leave to possible *Repentance*, and *passe over*.

Cromwell, that profest defacer of Churches (witness *Peterborough*, and *Lincolne*, &c.) and Rifer of the *Monuments* of the dead, whose prophane Troopers (if Fame has not forgot to speak a Truth) watered their Horses at the *Fount*, and sed them at the *Holy Table*, that *Cromwell*, whose *Troopers* committed such *barbarous* insolencies, with his (at least) connivence, in the Church of *Canterbury*, and used such infamous torments on the tender breasts of women, to force confession of their *hidden goods*, the golden subjects of their *Robberies*.

What can the first expect, and what reward the other hath found, I neither *prophesie* nor *judge*. If these, and such as they, doe fight for the *Reformed Religion*, God deliver every good man both from *them*, and it is *curst* be their *wrath*, for it is *fierce*; and their *anger*, for it is *cruell*.

These (and of such many) are they, that whilst they pretend a *Reformation*, need first to be reformed.

Nor doe I in raising this Army of such impious *barbarismes*, excuse or rather not condemn the other; whereof no question, too great a number are as equally prophane; whilst all together make up one *body* of wickednesse, to bring a ruine on this miserable Kingdome, for whose impieties his *Majestie* hath so often suffered.

I but his *Majesties* Army (besides those looser sorts of people) consists of numerous *Papists*, the utter enemies of true religion.

To

Ob.

Ans.

To whom the King hath sworn his *protection*, from those he may requite *assistance*.

But, unto all his people as well *Papists* as *Protestants*, he hath sworn his *Protection*; therefore from all his subjects, as well *Papists* as *Protestants*, he may requite *assistance*.

Neither does he call in *Papists* as *Papists* to maintain a *Religion* (as himselfe hath often manifested) but as subjects to *subdue*, or at least *qualifie* *Sedition*.

The ayd of the subject, is either in his *person* or in his *purse*; both are requirable to the *service* of a *Sovereigne*.

Put case his Majesty should use the assistance of none but *Protestants*; Tell me, would ye not be apt to cavill, that he is *favourable* to the *Papists*; neither willing to endanger their *persons*, nor endamage their *purse*; or, at least, that they are reserv'd for a last blow?

Or, in case *Papists* should largely *underwrite* to your *Propositions*, send in *Hansard's* times, or other *Provisions*, would you not accept it, and for its sake their *persons* too?

Are you so strict in your *Preparations*, as to catechize every souldier? Or, to examine first every *Officers* Religion? Or, having the prefer of a good *Papish*, or *debauched* Commander, tell me, should he be denyed his *Commission*?

Remember Sir *Arthur Ashton*, whom His Majesty entertains by your *Example*.

These things indifferently considered, it will manifestly appear, that the honest-minded vulgar are merely seduced, under the colour of piety, to be so impious, as by *poisoning* every action of their lawfull Prince, to foster their *implicite* *Rebellion*.

But, in case, your side should prosper, and prevaile, what then? would then our *Miseries* be at an end? *Reason* tells us, No; God keeps us from the *experience*: Think you, that *Government* (whether new, or reformed) which is set up by the *sword*, must not be maintained by the *sword*? And how can *Peace* and *Plenty* be consist with perpetuall *Garrisons*, which must be maintained with a perpetuall *charge*; besides the continuall *excursions*, and conniv'd at *injuries* committed by *Souldiers*, judge you?

Or,

Or, put the case, this necessary *Consequence* could be avoided, think you the ambition of some *new* States-men accustomed to such Arbitrary, and *necessitated* power, on the one side, and the remaining loyalty of His Majesties *dis-inherited* Subjects watching all opportunities to right their injur'd Sovereigne, and themselves, on the other side, would not raise perpetuall *tempests* in this Kingdome?

Or, if such an (almost) unpreventable *evill* should not ensue, think you, such swarmes of *Sectaries* sweat for nothing? Are their purses so apt to bleed to no end? Will not their costs, and paines expect, at least, a *congratulatory* connivence in the *freedom* of their consciences? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet *scabbards*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an establish'd *disorder*? And is not disorder the mother of *Anarchie*? and that, of Ruine?

Open then your eyes, closed with crasse, and wilfull blindness, and consider, and prevent that, which your continued *disobedience* will unavoidably repent too late.

But, the truth is, They are all *Papists*, by your *Brand*, that comply not in this action with you: Admit it were so; Are not *Papists* as tolerable for His Majesty, as *Anabaptists*, *Brownists*, *Separatists*, *Atheists*, *Antinomians*, *Turks*, and indeed all *Religions* and *Factions*, nay *Papists* too, for His Subjects? These of His Majesties side come freely, out of their *Allegiance*, as Subjects: Yours, are preach'd in, coming out of *obstinacie*, as Rebels: They, at their owne charges proportionable to their Abilities; These, like *Judas*, selling their Sovereignes *Blood* for ill payd wages: Yet, both sides pretend a *Quarrell* for the true Protestant Religion.

Good God! What a *monstrous* Religion is this, that seeks protection from the *implacable* opposition of her two Champions!

His Majesty *protests* to maintaine it: The two Houses *protest* to maintaine it: O, for an *Oedipus* to read this *Riddle*!

His Majesty addes one *Clause* more, wherein if the other *Party* would agree, the worke would be at an *end*, which is:

D

According

According to the *establisht Constitutions*, by Oath taken by him at his Coronation; And there the two *Houses* leave him continuing for a yet *undetermined alteration*.

And, for my part, I dare not conceive such evill of the *Lords Anointed*, and my gracious Sovereigne, as to feare him perjur'd.

Hath not His Majesty, in the *presence* of that God, by whom he reignes, imprecated the *Curse* of Heaven on him and his Royall *Posterity*, (*Sub Sigillo sacrament. too*) if He, to his utmost, maintaine not the true *Protestant Religion* exercised in that blessed *Queenes* dayes, and propagated by the *blood* of so many glorious *Martyrs* (at which time God blest this Island in so high a measure) if he preserve not the just *Priviledges* of *Parliament*, and the *Liberty* of the *Subiect* ?

Nay, more, did not his Majesty so promise the severe execution of the *Statute* against all *Recusants*, that if he failed, he desired not the *ayde* of his good *Subjects* ?

What inferiour person would not think his Reputation *wronged*, not to take up confidence upon such *terrible termes* ? What notorious evill hath his Majesty perpetrated to quench the *sparkles* of a Common *Charity* ?

Consider, O, Consider ; He acts his part before the *King* of *Kings*, whose eye is more especially upon Him ; He acts his part before his fellow *Princes*, to whom he hath declared this his *Imprecation* ; He acts his part before his *Subjects*, whose stricter hand weighs his pious words with too *unequall Balances*.

Were he the *acknowledger* of no God, yet the *Princes* of the earth, (if guilty of such a *Perjurie*) would abhorre him. Or, were all the *Princes* of the earth, blind, deafe, or partiall, would not he think his Crown a *burthen* to be worne upon his *perjured brow* before his own *abused people* ? Or, (having renounced his *Subjects ayde*, upon his *sayle*) could he expect that *loyalty*, which now he wants upon a *meere suspicion* ?

But: He is a *Prince*, whom God hath crowned with graces *above his fellowes* ; A *Prince*, whom, for his *Piety*, few *Ages* could parallel.

What *Vices* of the times have branded his *Repute* ? His Youth, high diet, strength of body, and Sovereigne Power might have enclin'd,

enclin'd, and warpt him to luxurious vanitie, as well as other Monarchs, whose effeminacies have enerv'd the strength of their declining Kingdoms; How many would have held it a Preference to be *Attorney* to His Royall Lust, or *Secretary* to His Bosome Sinne? Yet, he remains a president of unblemisht Chastity.

He might have pleald and pamperd up his wanton *Palace* with the choice of curious *Wives*, to lighten *Cares* which wait upon the Regall *Diademe*; Yet, he continues the patterne of a chaste *Sobriety*: He might have magnified his *Mercie*, and sold his Justice, to reward a *Service*, in pardoning offences (committed by those of *neare* relation) yet He abides the example of inexorable Justice.

These and many other eminent *Graces*, and illustrious *Virtues* can claime no Birth from *Flesh* and *Blood*; especially, in those, whose pupillages are strangers to *Correction*; Nor, is it safe Divinity, to acknowledge such high *Gifts*, from any hand, but *Heaven*.

Which, being so, my *Conscience*, and *Religion* tells me, that Almighty God, (who is all perfection) will not leave a work so forward, so imperfect; but, will, from day to day, still adde and adde to his transcendent *vertues*, till he appeare the Glory of the *World*; and, after many yeares be crowned in the *World* of *Glorie*.

Martial. lib. 8. Ep. 66.
Rerum prima salus, & una Caesar.

Post-script to the Reader.

NOW thou hast heard the Harmony of Scriptures, without Corruption ; and the Language of Reason, without Sophistry.

Thou hast not only heard Divine Precepts, but those Precepts backt with holy Examples : Neither those out of the Old Testament alone, but likewise out of the New. Being now no Matter left for thy Exceptions, prevaricate no longer with thy own soule : And, in the feare of God, I now adjure thee once againe, as thou wilt answer before the Tribunall at the dreadfull and terrible day ; that thou faithfully examine, and ponder the plaine Texts which thou hast read, and yeelding due obedience to them, stop thine eares against all sinister expositions ; and remember, that historicall Scripture will admit no allegoricall interpretations. If any thing, in this Treatise, shall deserve thy Answer, doe it punctually, briefly, plainly, and with meeknes ; If, by direct Scripture, thou canst (without wresting) refute my Error, thou shalt reforme, and save thy Brother ; If not, recant thine, and hold it no dishonor to take that shame to thy self, which brings Glory to thy God.

1 PET. 3. 15.

Be alwayes ready to give an answer to every one that asketh you a reason, with meeknes and feare.

FINIS.